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list. Any limitations are due to its composite character, corresponding to the constituents of the committee which compiled it. Under the avowed principles which have been followed, it is difficult to see how different results could have been reached. The division of the list into two parts, containing "popular" and "professional" sections, is a mistake, particularly when just 50 per cent. of the "popular" titles are repeated under the "professional" headings. A single list, with asterisks, would save room and would afford glimpses beyond to the "popular" person without putting up "professional" bars to keep him out. The line of division is arbitrary anyway. The attempt at uniformity in regard to commentaries is too apparent and forced. A minimum of two is well enough, but it is misleading to exclude a third or a fourth. To mention a "series" is not enough. Series are mechanical devices, and are of varying merit; the best only should be recommended. Lists like this are always useful, and each decade calls for a new compilation. They are good and commendable in the proportion in which they hold up the mirror to fact and reflect the changes which the years bring with them. The present list will attain an increased value when it has received the annotations which a future edition promises.—CHARLES R. GILLETT.

Authenticité et date des livres du Nouveau Testament. Étude critique de "L'Histoire des origines du christianisme" de M. Renan. Par Gustave Desjardins. (Paris: Lethielleux, 1900; pp. 215; fr. 4.) The author's *étude* applies to Renan only. He has given no study to the books of the New Testament capable of throwing any light whatever upon their authenticity or date, nor to any of the scholarly researches of ancient or modern times. The "study" which he has given to Renan is the reverse of "critical"—a trifling polemic against a caricature of his own making. His qualification is his colossal ignorance. This becomes not only "mother of faith," but gives the courage proverbially ready to rush in. For logic: Hebrews is "Pauline or a forgery," because it mentions Timothy (p. 128); the authenticity of 2 Peter is vindicated by the simple process of contradicting two statements of Renan (p. 154). For knowledge of the subject, this from p. 198: "Is not Revelation in Greek, and in very good Greek? Are those characteristic expressions frequently found in it which betray the stranger unfamiliar with the words and syntax of a language not his own? No, one is far from finding in it the Hebraisms which abound in St. Paul" (!) Such a nugget as the following (p. 42), however, is

perhaps worth the price of the book: "M. Renan has been pleased to confuse the chronology of the beginnings of the church. The general opinion was that St. Paul's conversion took place in the year 34 or 35." This accepted chronology, wantonly disturbed by Renan, a footnote informs us, is to be found in Lenain de Tillemont, *Mémoires, etc.*, Paris, 1700!—*Unsere Evangelien, ihre Quellen und ihr Quellenwerth*, vom Standpunkt des Historikers aus betrachtet. Von Wilhelm Soltau. (Leipzig: Deichert, 1901; pp. vi + 149; M. 2.50.) Our author, favorably known through his *Eine Lücke der synoptischen Forschung*, deems the time ripe for popularization of "the excellent researches of Weizsäcker, Holtzmann, von Soden, Hawkins, and Wernle," since "they have reached a degree of certainty which makes this possible, if it does not demand it." Documentary criticism has progressed so far that its results are now ready for application by the historical critic. The familiar outlines of the two-document theory of the synoptic gospels are accordingly again set forth in intelligible and easy style, with serviceable tables for comparison of the sources attached in an appendix. Naturally "the gradual growth of the first gospel" (Matt., I, *ca.* 75 A. D., expanded *ca.* 110 by Matt., II, the author's special contribution to the subject) figures prominently as "the only possible solution of the synoptic problem." This, as well as the more popularizing purpose of the book, makes room for it beside even Wernle's admirable work. Moreover, we have in addition a very judicious discussion of the fourth gospel, which Soltau shows to be dependent upon all three synoptists. The independent element he divides into (1) discourses for edification and (2) brief paragraphs embodying *logia* with their occasion. The discourses are of very late origin, by the author of 1 John. The peculiar narratives (*Johannine logia*) stand in some unexplained relation with the apostle John. But the fourth evangelist wrote long after John's death, probably under Hadrian. Perhaps more is assumed as "already demonstrated" than English readers would be inclined to grant, but both the exposition of current critical results and the author's personal modifications and additions are welcome and serviceable.—BENJ. W. BACON.

Das Leben Jesu bei Paulus. Von Richard Drescher. (Giessen: Ricker, 1900; pp. 65; M. 1.80.) In this little pamphlet we have an objective presentation of the material which is to be found in the Galatian, Corinthian, Roman, and Philippian letters of Paul. The work is done with great thoroughness, the discussion of the death of Christ